

# RELIGIOUS AND LITERARY REPOSITORY.

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EDITED BY A SOCIETY OF LAYMEN, MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH.

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[VOL. I.

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## ADDRESS OF THE EDITORS.

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Most of the Religious Magazines which have from time to time been published in this country, have been conducted by Clergymen. The Editors have long thought it desirable, that a similar work should issue from the press, under the exclusive direction of Laymen. A work of this kind, when conducted exclusively by the Clergy, is too frequently regarded as an effort to support some peculiar dogmas of their own, or as a means to promote their own pecuniary interest. The consequences which result from such opinions are, that the circulation of the work is either very limited, or that it is perused by very few; in either case it can be productive of but little good. Neither of these motives, it is conceived, will be imputed to a "Society of Laymen." They will not be suspected of having any interest in inculcating any doctrine which is not distinctly revealed in the Bible, and clearly avowed by the Church; nor will it be said that their object is a pecuniary one—every such consideration would forbid them to relinquish their secular professions, for the inconsiderable revenue which might be derived from the publication of a Religious Miscellany. The Editors therefore, feel conscious to themselves, that they stand upon independent ground.

The sole object of the work which they have undertaken, they conscientiously declare, is to do good. The best means of effecting this, they humbly conceive, is by endeavouring to illustrate the peculiar excellency of that Church, of which they have avowed themselves to be members; by endeavouring to shew, that in her doctrine, her discipline, her articles, her homilies, and in her "form of sound words," she will bear the test of the most critical scrutiny; and that, like the king's daughter, "Her apparel is of wrought gold, she is all glorious within." It is by pursuing this course, that the Editors are induced to hope, with the blessing of God upon their labours, that they may prove the humble instruments of promoting, in some degree, the extension of the kingdom of the Lord Jesus Christ.

It is a fact, melancholy indeed, but too notorious to be denied, that a vast number of persons who call themselves Members of the Protestant Episcopal Church, are utterly ignorant of the doctrines she inculcates, the discipline she has established, and the peculiar beauty and propriety of her more than half inspired Liturgy. While aiming to instruct ignorant Churchmen on these points, and endeavouring to convince them that the Church, of which they profess to be members, teaches and inculcates all things necessary to salvation, and is therefore worthy of their most ardent affection, and their peculiar attachment, they humbly hope, at the same time,

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that their exposition of her apostolical character, may lead others to her communion. To instruct all who may peruse the pages of this Magazine, in their duties as Christians, will be the anxious desire of the editors; but in an especial manner, (they repeat it,) they will labour for the edification and improvement of those who profess to be members of the same communion with themselves. They wish to excite in the Laity of their Church, an increased zeal for her prosperity, a more active participation in those duties which she has assigned them, and a more lively interest in all that regards both her spiritual and temporal welfare. They will therefore make it a part of their business, to point out to the attention of the Laity, and endeavour to explain to them, the meaning and force of the Canons which have been adopted by the Ecclesiastical Authority. In due time they will give a brief but comprehensive history of the foundation of the Church in this country, and will accompany it with a review of the proceedings of the General Convention of the Protestant Episcopal Church of the United States, together with such notice of the proceedings of the several State Conventions, as may be deemed interesting or instructive. The Vestry Laws which were enacted by the civil authority of the State, and the important duties which appertain to Vestrymen, and others, shall likewise be fully explained. A history of the Compilation of the Prayer Book, together with an occasional notice of some of the eminent men who assisted in that noble work, will form a part of the contents of this Magazine.

But while the Editors avow their intention of adapting their Magazine, in an especial manner, to the use and benefit of the members of their own Church, they cherish the hope that it will not be found altogether uninteresting to other denominations of Christians. There are some points upon which all agree—there is a broad basis upon which all may

stand—Whatever therefore can have a tendency to promote the interest of religion in general, the increase of piety, preserve peace in the Church, and increase harmony and good will among Christians, it will be the sedulous endeavours of the Editors to inculcate.

On many subjects the Editors are sensible that their libraries will furnish them with much better essays than any they could themselves compose—these they shall freely use—and from the rich mines of Hooker, Pearson, Jeremy Taylor, Wilson, Horne, Gibson, Jones of Nayland, and others, they will frequently adorn their pages with a rich and brilliant lustre.

With respect to the literary department of this Miscellany, it will be the object of the Editors to render it as interesting as may be practicable. With this exposition of their views, the Editors submit their work to the patronage of their Christian Brethren. Should it be honoured with their support, they will endeavour not to disappoint the expectations which it may have excited.

## SOCINIANISM.

[We commence to day, and shall continue in the succeeding numbers, the publication of "A Preservative against Socinianism," by that sound and excellent divine, William Jones, of Nayland.]

*My Dear Brethren,*

You live in an age, and in a country, in which many think they have a right to do, and say, what they please. Thus far, indeed, we are still under the protection of the law, that one man cannot shoot another through the head, without being hanged for it; unless he does it upon a principle of honour. But, he may asperse characters, accuse the innocent, put darkness for light, and light for darkness, and blaspheme God, without being called to any account. He may erect a literary *Star Chamber*, wherein all works in defence of true religion, are misrepresented, and mangled,

without justice or mercy, for five-and-thirty years together; their ears cropped, their noses flat, and thus disfigured they are turned out into the streets, to be scorned by the public; who are hence to collect, that our faith is defenceless, and our writers ridiculous.

Before the flood of Noah, the earth was filled with violence, God was despised, all goodness was trampled under foot, and men were too far gone to take any warning. The Gospel tells us it shall be so again: and all good people, who are not imposed upon by empty sounds, can plainly see that *licentiousness*, so loudly glorified under the name of *liberty* in these latter days, will be the grand instrument in bringing the new world up to that degree of corruption, which destroyed the old.

That the influence of Christianity, which is now so much decayed, may be less and less every day, books and pamphlets are industriously handed about, among the common people, to turn away their hearts from Christian Truth to the fables of infidelity. I do not mean that these publications abound with oaths, curses, and obscenity; (though the press is daily delivered of them also) but that they give God the lie in all the doctrines, by which our holy religion is distinguished; and if they should be attended to, and received, must provoke him to transplant the Christian faith to some other quarter of the earth, which has not so much neglected his goodness.

Some may promise themselves, that when this shall happen, a state of perfect freedom will take place; but, let them know, that how freely so ever men may offend against one another, God is not to be intimidated by the claims of licentiousness. The God of Christians is, and will be, the ruler of the world,

whether libertines consent to his dominion or not: and they may assure themselves, that the departure of the Christian Religion will be no peaceable event. When the founder of our faith expired, the heavens were darkened, the earth shook, and the minds of men were troubled and confounded. When God departed from the Jewish nation, discord, pestilence, and famine, and the horrors of war, and all the miseries of sedition and slavery succeeded. The destruction of the world, by the flood, the burning of *Sodom*, the captivity of *Jerusalem*, and other like visitations, are to be understood as so many warnings of that fate, which all *apostates* will meet with, in another world, and as examples of what will most probably befall them in this world.

My brethren, I am one of those who, with God's help, would willingly make a stand against that torrent of heresy, and impiety, which threatens to break in upon us; but, there is no chance of doing this, to any purpose, unless we can remove one fatal mistake, which most ignorant people now labour under, and of which the enemies of our faith never fail to take advantage. The mistake is this; that Christians may reckon themselves secure of the favour of God, if they are not guilty of cheating, drinking, robbing, and murdering. This is the error of the ignorant; and the artful flatter them in it; telling them, that if they do but lead what they call *good lives*, articles of faith are but matters of opinion, and therefore they need not be nice about their creed. To make this plausible notion the more agreeable, one of our most elegant writers, who was a better poet than a divine, has put it into rhyme:

For modes of faith let senseless zealots fight,  
His can't be wrong, whose life is in the right.

But a right life can no more grow upon a wrong faith, than grapes can grow upon thistles. This is true for more reasons than one, but chiefly, because the worst sort of wickedness is the wickedness of the mind against God, upon which, I shall beg leave to offer you some considerations, in the following chapter.

#### CHAPTER I.

##### *Of Spiritual Wickedness.*

THE Christian life comprehends two great branches of duty: the first towards God, the second towards our neighbour. God has an undoubted claim to the first place; our neighbour has the next; and we are to love him and help him, from a sense of our duty to God, who hath commanded us so to do. But if I stumble in the beginning of my duty, and offend against God himself, what reason have I to expect his favour for what I do to any body? Will acts of kindness towards a fellow subject excuse me for an act of rebellion against my prince, or stop the execution of a statute against treason? What was the offence which brought death into the world? Not an offence against society; for there was none; but only against a positive command of God. It was revealed, that to eat the fruit of the forbidden tree, would be attended with a deadly effect. This revelation was disputed; the truth of God was called in question; the lust of pride prevailed, and the sentence of death followed. Therefore if Adam destroyed the whole world by sinning against the truth of God, certainly any single man may destroy himself by the same means; though he should give all his goods to feed the poor, and his body to be burned for the good of society.

There is another short way of exposing the same mistake. Consider the character of the devil. He is no member of society; and being a *spirit*, cannot commit the sins of the *body*. He is no glutton, no drunkard, no miser, no adulterer; his wickedness is all of a spiritual kind; or in other words, it is the wickedness not of the body, but of the spirit. It consists in opposing the wisdom of God, perverting his word, misrepresenting his justice, despising his incarnation, suggesting evil thoughts to men, promoting heresies, and dividing the Church of Christ: in a word, it is the business of the apostate spirit to counter-work the ways of the Divine Spirit by all the efforts of subtilty, falsehood, pride, malice and contradiction. Therefore he who opposes God, *as the devil doth*, must be the disciple and minister of the devil; and if he do the same work, what can be expected but that he will receive the same wages? The character most acceptable to the devil, because the fittest for his purposes, is that which most nearly resembles his own: and, for the forming of such a character, he employs the most refined of all his temptations. The stupid sot, the profane swearer, and the rotten debauchee, are low-lived examples of vice; the meanest of the devil's scholars. Besides, these are sometimes known to be weary of their vices, and to forsake his party. But the speculative and philosophical sinner, is a man of figure, whose pride will never admit of his reformation. The Scribes and Pharisees, men conceited in their learning, found ways of eluding the divine law; they therefore adhered to the interest of Satan, and were immovable in their errors; while the publican was wrought upon to renounce his extortion, and the har-

lot washed away her stains, with the tears of repentance. The extortioneer is drawn away by the love of money, which *answerteth all things*. Eccles. x. 19; and the harlot is frequently the victim of treachery, poverty, and a bad education: but, the sinner who errs upon principle, hath set himself in opposition to the will of God. Meaner sinners transgress the law, but *he* judges it: and where pride is entwined with error, a man sinks with a weight at his heels, which will never let him rise any more.

What are we then to think, but that he who is most like the devil, in his wickedness, is most hateful to God? And this is the case with the spiritual seducer. Hence, the Gospel gives us warning, that the *wisdom of this world* is *foolishness with God*; that every *thought* is to be *brought into captivity*; that *imaginings are to be cast down*; that Satan hath his *depths*, his *mysteries of iniquity*, as well as his more gross and shallow deceits; that he has agents to recommend his principles, false apostles, deceitful workers, transforming themselves into the apostles of Christ, and solemnly preaching down the Gospel, under the outward profession of preaching it up in a purer manner.

These, my brethren, are dangers, of which few Christians are now aware; and therefore the work of every deceiver, who understands his trade, is more easy and more successful, than it used to be. The cant of *liberty of conscience*, and the authority of private judgment, (both of which are extended to an unlimited freedom of disputing the whole revelation of God to man) have been repeated in people's ears, till they are intoxicated with the sounds, and can see no criminals left in the nation, but such as are condemned

at the *Old Bailey*. When a felon is convicted, and sentence is passed upon him, nobody arraigns the law of cruelty, the judges of partiality, or the jury of persecution. But when the blaspheming *Socinian* goes about to raise divisions in the Church, and to rob Christians of their faith, the most valuable property they have upon earth, an outcry is raised if you offer to interrupt him.

Upon the Christian plan then, however bad carnal wickedness may be, spiritual wickedness is worse: for the mind is better than the body in itself, and consequently, according to an established proverb, worse in its corruption. Therefore no obedience can be acceptable to God, without that which is the best of all, the obedience of the understanding; no courage is comparable to that which contends earnestly for the *faith delivered to the Saints*; no temperance is like that which refrains from high thoughts, and presumptuous imaginations. Let us then be no longer stunned with the affected *good lives* of such as fail in this sort of obedience, whose minds are at variance with the revealed wisdom of God: for there is wickedness blacker than that of common immorality: and moral virtues are something, or nothing, or worse than nothing, according to the principles from which they proceed. If a man, who has made a practice of being drunk every day of his life, should keep himself sober for one day, only that he may have an opportunity of picking his neighbour's pocket, or overreaching him in a bargain; of what value is such sobriety! Is it not worse than drunkenness? for his drunkenness is beastly, and that is the worst you can say of it; but his sobriety is diabolical. You may apply this to other cases: and, let me tell you, that if spiritual wickedness

were but rightly understood, as it subsists in the devil, the original of it all, men could never be cheated, as they now are, with the plausible speeches of those, who lie in wait to deceive them: and I verily believe one good discourse upon the character of Satan, stripping that wolf of his philosopher's coat, and his sheep's cloathing, would have more effect toward keeping many people steady to the truth, than an hundred treatises upon particular points of doctrine. And this leads me naturally to shew what arts are practised, to propagate heresy and infidelity.

(To be continued.)

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*Bishop Wilson on the blessings of a Standing Ministry.*

THE Lord bless thee and keep thee; that is, preserve and keep thee from all evil; the Lord make his face to shine upon thee, by delivering thee out of all thy troubles; and be gracious unto thee, in pardoning thy sins, and passing by thine iniquities; the Lord lift up the light of his countenance upon thee, or make thee glad and joyful; and give thee peace; that is all manner of prosperity.

And then, that the people might not imagine this to be only an empty ceremony, without any real effect, God assures them, that when his priest thus blesses them in his name, *that he will bless them according to the blessing pronounced over them.* And in the antient prayers of the Greek church, the people answered, “the Lord keep you, sir, to bless and sanctify us many years;” to shew how sensible they were of the benefit of receiving God's blessing by his ministers.

And this is what I would endeavour to make you sensible of; that is, *of the great blessing of a standing ministry.*

And this I shall do, by setting before you, in order, the work of a minister of God, that you may know how much his ministers contribute to your salvation; and that you may esteem them accordingly. But I must first shew you by what authority they act.

Now, the design of the Christian religion being to restore mankind to the mercy and favour of God, from which we are sadly fallen, it pleased God to send his only Son, to instruct us in the true and only way of becoming holy, that we might be capable of being happy. This he did in his own person while he continued upon earth; but being to return to heaven, he gave authority to his apostles and to their successors, to finish the work which he had begun; that is, to preach the gospel to all succeeding generations, that the world might have an opportunity of knowing the good pleasure of God, and what men must do to be saved.

The power and commission which Christ gave them, is well worth your hearing with the greatest attention. You will find it in the 28th chapter of St. Matthew, and at the 18th verse; and it is as follows: Jesus speaking to his apostles, said unto them, *All power is given unto me in heaven and in earth; that is, in heaven, to send down the Holy Ghost to guide you into all truth; and in earth, to establish a spiritual kingdom there. Go ye, therefore, and make disciples to me in all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And lo! that is, let the world take notice of it, lo, I am with you, I who have all power in heaven and earth, I am with you, am present with you in the work of your ministry, both to prosper your*

## The Formation of Separate Congregations.

labours, and to protect your persons, *unto the end of the world*; with you, while you live, and with your successors after your death.

The apostles having received this commission for themselves and their successors, they immediately set about the work of the ministry; declaring to all nations, *That God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.* And that *he had committed unto them, to them and to their successors, the word of reconciliation;* that is, he has committed unto them the preaching of the gospel, upon the receiving and obeying of which God will be reconciled to mankind.\*

So that you see very plainly, that our salvation depends, under God, upon the ministry of those whom Jesus Christ and the Holy Ghost have appointed to reconcile men to God.

Jesus Christ knew very well to what a perverse world he sent them: he knew likewise that they were men—men of like passions with those to whom he sent them; and therefore, to guard them and his own authority, as much as may be, from contempt, and to oblige the world to hear them with reverence, he declares†, that he will look upon himself as injured, in the contempt any man shews to his ministers; and that in them God is heard, or despised. *He that heareth you (saith our Lord) heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.*

This is one of the blessings of a *standing ministry.* We have men commissioned by Jesus Christ, who stand obliged to teach nothing but what they have learned from him.

what he has commanded them; who are under the conduct of his spirit; and who have the promise of Christ to be present with them in the exercise of their ministry.

(To be continued)

### FOR THE REPOSITORY.

## The Formation of Separate Congregations.

THERE is one subject, upon which it is important that the members of the P. E. Church of Maryland should be correctly informed, but to which, even those most interested in it, pay very little attention. Before the revolution, the state was laid off into parishes. These parishes were all of them very large, and of course as our population increased, the wants and convenience of the members of the church required that other parishes, to be taken from the old ones, should be formed. Accordingly the law, commonly called the Vestry Act, (passed in 1798, ch. 24, sec. 33,) authorises the Convention to divide and unite parishes, and to alter their bounds, and constitute new parishes. After this, and in the session of 1802, an act was passed, which authorises the formation of separate congregations. In virtue of these laws, separate parishes, and separate congregations, have been formed, and most commonly without paying the least regard to the law, which was supposed to authorise what was done.

Nobody is to believe, that a parish or separate congregation cannot be formed, but by a compliance with the provisions of our acts of assembly. The legislature cannot claim, and never pretended to claim, a right to say where our churches shall be built, or how our parishes should be laid off. But laws are necessary in every christian land, to enable every denomination of chris-

tians to manage their temporal concerns, and to compel those who are entrusted with church property, faithfully to execute the trust. What the provisions of these laws ought to be, depend upon the discipline and government of each religious denomination; and they are framed according to the wishes of those who are appointed to solicit their passage. It is to the state of no importance, who shall constitute the body politic of each religious community, and therefore the wishes of each are gratified. But the law for each, must prescribe some particular modes, to the exclusion of all others, and it necessarily follows, that a parish, or congregation, not formed in pursuance of the law, is entitled to none of the rights and privileges which it is its design to confer. Now the mode of proceeding is so plain, that the mistakes which have been so often committed, especially in the formation of separate congregations, are attributable to a very culpable inattention. Whenever it is proposed to form a separate parish, or congregation, recourse should be had to the act of assembly, by those who undertake it, and with the law before them, so plain are its requisitions, that it is almost impossible to commit any error.

Yet it has so happened, that in very few instances indeed, has the law, especially for forming separate congregations, been complied with; and of course, very few of our separate congregations have secured to themselves any of the privileges granted by this law.

A canon of our church requires a compliance with the act of assembly, to entitle such congregation to be represented in the Convention; but to this canon as little regard has been paid by our Conventions, as the members of the separate con-

gregations have paid to the law, under which they pretended to be acting.

Ought not the members of these congregations to ascertain whether the provisions of the act of 1802, have been complied with, and if they have not, to proceed forthwith to do every thing which that law requires to be done? If they do not, some of them may have deep cause to lament their negligence.

It is important also to the church, that the Convention should in every case, exact a compliance with the law, and that *satisfactory evidence of a compliance with it* should be received, before any act is done, recognizing such separate congregation. It is known to the writer of this, that the declarations of a person, entirely ignorant of the provisions of the act of assembly, have been received in Convention, as evidence that the requisitions of the law had been complied with, and when in truth no one thing required by the law had been done. And moreover, the time has been, when even congregations, not organized, have had lay-delegates in the Convention. While such things are, the affairs of the Church can never be properly conducted. *Let every thing be done decently and in order.*

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Conclusion of a Discourse by Bishop Horne.

Go, thou who art tempted to reject or to neglect the satisfaction of Christ; go to the bed of sickness, and undraw the curtains of affliction, ask him who lies racked with pain, and trembling at the thoughts of the wrath to come, what his opinion is concerning the doctrine of atonement; and observe how the name of a Saviour, and intercessor, puts comfort and gladness into his sor-

rowful and affrighted soul, at a time when the treasures and the crowns of Eastern Kings would be utterly contemned as equally vain, worthless, and unprofitable as the dust of the earth. Then reflect, that such, one day, must be thy state; and in that state, such infallibly will be thy thoughts and sensations. And did the cares and pleasures of the world suffer living men to think and feel as dying men do, the intercession of Christ would be regarded and accepted by Christians as that of Aaron was by Israel. Now indeed, the sentiments of men on this great point may be different, because their passions and prejudices are different; but we shall think alike upon the subject, when passion shall cease, and prejudice be no more; at the hour of death, and in the day of judgment. In that last and concerning day, the scene, on which we have been meditating. (xvi. Numb. 47, 48,) shall again be exhibited in its most awful and tremendous accomplishment. Instead of fire from the presence of the Lord, to consume the two hundred and fifty that offered incense, "behold the day cometh, that shall burn as an oven, and all the proud, yea, and all who do wickedly, shall be as stubble; and the day that cometh, shall burn them up, and leave them neither root, nor branch." Instead of the pestilence to destroy 14,000 only of his murmuring people; the inexhaustible floods of Almighty vengeance, heaped up for ages, shall be poured out, to drown rebellious spirits in irresistible perdition. Then, when the Heavens shall melt with fervent heat all around, the fiery gulph rolling beneath, and the earth upon which we stand, sinking down into the flames, then what a sight it will be, to behold our blessed Aaron, our great mediator, standing up,

and interposing his merits between the dead and the living, between those, who disbelieving, have murmured against him, and those who believing, have served and obeyed him. Then tremble, thou wretch, who has blasphemed or slighted the intercession of Jesus. But rejoice greatly, O faithful soul, whose trust hath ever been in him; thy salvation is sure, and the day of thy redemption is come; rejoice and shout aloud for joy; join the chorus of angels, and the spirits of just men made perfect; the ten thousand times ten thousand, and thousands of thousands, whom the blessed John heard saying "worthy is the lamb, that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." And with them let every creature, which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," exalt their voices and proclaim, "blessing and honour, and glory, and power, to him that sitteth upon the throne, and unto the lamb, for ever and ever."—Amen.

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**FOR THE REPOSITORY.***On Confirmation.*

CONFIRMATION is the solemn laying on of the hands of the Bishops, upon such as have been baptized, and are come to years of discretion. We do not say that the Bishop gives the Holy Ghost, nor did the apostles themselves do it by their imposition of hands. They laid on their hands, and God gave the Holy Spirit to those on whom they laid them. And we piously presume, that by the fervent prayers of the Bishop, and the Church, those on whom he lays his hands, shall also receive the Holy Ghost, if they do but worthily prepare themselves for it.

The persons to be confirmed, take upon themselves, in the presence of God and the congregation, the vows and promises which were made in their names by their god-fathers and god-mothers, when they were admitted members of Christ's Church

Persons to be confirmed should be of a proper age to understand the nature of their baptismal vow, and capable of making a prudent and firm resolution of observing it.

Confirmation is not to be looked upon as the mere ceremony of receiving the Bishop's blessing, but as an engagement on our part, solemnly to persevere in our holy faith; and upon the performance of our part, we may assuredly believe, that we are "Sealed by the Holy Spirit of God unto the day of our redemption."

Such as have been once confirmed should not come to be confirmed again.

Preparation for the holy communion is to follow confirmation. Those who have already renewed their baptismal vows, are to endeavour to carry their resolutions to perfection, by the worthy receiving of the holy communion afterwards, and so from time to time as opportunity offers.

It is a dreadful thing to make promises to Almighty God and never think of them afterwards.

Confirmation was used by the Apostles; for when the men of Samaria had been converted and baptized, and had received the word of God, St. Peter and St. John were sent to confirm these new converts, to lay their hands upon them, that they might receive the Holy Ghost—See viii Acts. The disciples at Ephesus, were confirmed by St. Paul, after they had been baptized, in the name of Jesus—xix. Acts 5, 6. St. Paul mentions as fundamentals, not

only the doctrine of baptism, but the "laying on of hands"—vi. Heb. 2. And Calvin declared, that this one place shews evidently that confirmation was instituted by the Apostles.

Tertullian, who lived about eighty years after St. John, says that "after baptism succeeds the laying on of hands by prayer for, and inviting the Holy Spirit. St. Cyprian, who lived about sixty years afterwards, says, "The same thing is practised among us, that they who are baptized in the church, are presented to the governors of it, the Bishops, that by their prayers and imposition of hands, they may obtain the Holy Ghost, and be perfected with the seal of Christ."

St. Jerome speaks thus—"If you ask where it is written, it is written in the Acts of the Apostles. But if there were no authority in scripture for it, yet the consent of all the world in this particular, is instead of a command. It is the opinion of one of the most learned divines, and pious christians of this age, (Dr. Burgess,) that without confirmation, infant baptism is indefensible. Without the public profession of his faith, he is a member of Christ's church only by proxy."

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*Wordsworth, on the Obligation to "do Good, and Communicate."*

"God hath made of one blood all nations of men for to dwell on all the face of the earth." He hath connected us together by the bands of one common nature, similar wants, the like affections and desires. And as it is the law of our being to need one another's aid, so has he wisely diffused and bestowed, in sundry degrees and manners, the power and ability to help one another. The moral nature, which he has

given us, the conscious delight with which he has accompanied the performance of beneficent actions; the tendency which such a course of life has to promote our own happiness in this world, to fall back as it were in dews and showers of bounty, on our own heads, much more the precepts of holy scripture, the eternal weight of glory with which the unerring word of God has assured us, that God will reward and crown his own gifts in his servants; all these are so many indications of the divine will, and our duty, that as we have opportunity, we do good unto all men. It is plain that he who according to his ability seeks most to "do good and communicate," is so far what man most ought to be, is so far the happiest man, is so far the best man, and the best christian; while the *unprofitable servants*, we equally know, must be cast into outer darkness. Our duty therefore, is to help one another's infirmities, to see that our abundance be a supply to their wants—that the earth may be full of the goodness of the Lord, that their abundance again may become a supply for our wants—that so far as may be, there may be equality.

Our reasoning, it is evident, applies alike to the gifts of nature and of grace, or such difference as there is, will be found to be in favour of the latter, as well because they are more valuable gifts, for "the things which are not seen are eternal," as also because being out of the reach of mens natural faculties, to attain unto, they fall especially under that gracious consideration, in which our blessed Saviour himself has placed them. "Freely ye have received, freely give." *An especial duty therefore, lies upon us, to impart of our spiritual treasures to them that are in need.*

Bishop Chase's Address.

To the Convention of the newly organized diocese of Ohio, which held its second meeting in June last, Bishop Chase gave a most interesting "View of the Church." We regret that we can only insert in our columns the following brief extracts from it.

MAY 5.—We proceeded on our journey to fulfill an appointment made for me by Dr. Doddridge, to hold service at Mr. Dement's about ten or eleven miles from the village.

The roads being bad, and the country new, we were somewhat delayed—the congregation had been assembled some time, and anxiously waiting our arrival. At sight of us they were greatly rejoiced; and being too numerous to be all accommodated with seats in the log cabins, they removed to a convenient place in the adjoining wood. Here, with a small table taken from the cabin, and covered with a coarse white cloth, on which to lay the holy books, the trees and the sky for our canopy, and an assembly of people from the neighbouring woods for our audience, the Doctor and myself performed the solemn services of the church, and baptized a number of children.

As soon as the services were over, the congregation crowded to the cabin, whither we had repaired. Here a most interesting scene took place. A number of young men and women, being deeply affected at beholding the services, particularly that of the holy sacrament of baptism, applied for spiritual instruction. It was given them, and several were baptized. Witnessing the good effects of our endeavours thus far, we were encouraged to appoint another service the same evening. The house was again crowded, and a number of adults and infants were baptized. Dr. D. delivered a lecture in a very impressive manner, on the subject of the Christian Church and Christian ordinances.

May 18th.—In company with a Mr. Finley and a Mr. Henderson, I reached that night the neighbourhood where they lived, about nine miles from St. James's, nearly west. I had been told that old Mr. Finley was sick, that he desired the consolations of religion, and that the neighbourhood would be glad of my ministrations. I complied with the request, and the event proved that there was a particular providence in so doing. These people were principally from Ireland, and in their own country were what are called English Protestants, bred to a liberal and pious way of thinking, and to a more than ordinary courteousness of deportment. Emigrating from their own, and coming to this country in the early settlement of Ohio, they fixed themselves here in the woods, and underwent the many deprivations and hardships incident to a new establishment; their children grew up and their families increased.

Ardently attached to the church, they could not but think of *her* and *her pleasant things*; though they had but little prospect of seeing her prosperity. The Rev. Dr. Doddridge the nearest, and for many years, the only Episcopal clergyman in the country, lives some twenty miles from them, on the Virginia side of the Ohio. Such were his avocations, that he had never been among them. Here they were isolated and alone, as sheep having no shepherd. Finley the elder, "the old man of whom I spake, was yet alive;" yet only so alive as that they were obliged to raise him up to salute me as I approached his bed. As I took his hand, trembling with age and weakness, he burst into tears, and sobbed aloud. The grateful effusions of his heart, at the sight of a minister of the blessed Jesus,

were made intelligible by the most affecting ejaculations to God, his Maker, Saviour, and Sanctifier. "I see my spiritual father," said he, "my bishop, the shepherd of the flock of Christ, of which I have always considered myself and my little lambs about me, the members, but too unworthy, I feared, to be sought and found in this manner. O, Sir! do I live to see this happy day? Yes, 'tis even so: Bless'd Lord! Holy Jesus! Thou who once camest, in great humility, to seek and to save that which was lost, receive the tribute of my grateful heart. Now let thy servant depart in peace." As the venerable man spake forth the effusions of his mind, in words like these, he bowed his gray hairs, and begged the prayers and benedictions of the Church. They were afforded; and cold must that heart be, which under such circumstances, could refuse to be fervent. The visitation office was performed; in which the family, joined by the neighbours, hastily assembled, participated.

The good effects of this office, not only on the person to whom and for whom it was prepared, but on all who witnessed it, were apparent. And here I cannot but bear my decided testimony in favour of a rubrical conformity to the injunctions of our venerable Church, in preference to any thing which the minister (especially if he be a young man) may substitute in its place. If the minister sustain the character of his Divine Master, whom he represents, and whose work he is doing, he need be under no apprehension of *incongruity*, when, on entering the house of the sick man, he repeats what the Church has commanded him to say, "Peace be to this house, and all that dwell in it." There is such primitive simplicity,

there is something so characteristic of a servant and imitator of Jesus Christ, in solemnly pronouncing these words on approaching a sick man's couch, that every heart feels their force, and every eye melts into tears. The soil is thus prepared to receive the words of exhortation which follow, and to offer up the prayers with unfeigned devotion.

The branches of the family, and other persons in the vicinity, being though at a late hour, sent for, I proceeded to the work of instruction. The nature and obligation of the christian covenant in baptism, and as renewed in confirmation, and the Lord's supper, were dwelt upon; and the little assembly were dismissed with earnest exhortations, to seek, in their prayers, the aid and direction of God's Holy Spirit, to guide them in the solemn duties to be performed in the morning.

I went home with one of the sons of Mr. Finley, and after a short time devoted to sleep, at dawn of day I returned to the sick man's bed. The family and friends came as quickly together, and the sun had scarcely begun to enliven the woods, when I again addressed my interesting audience. With what heartfelt pleasure—with what grateful exultation did I now read in the countenances of this little flock the effects of Gospel truth! Every face beamed with holy *fear* and *love*, that blessed compound, which speaks at once the modest, the believing and the obedient christian; and when I examined and called for the persons to be confirmed, eleven out of this little circle presented themselves. The office was begun, and they received the *laying on of hands*; after which the holy supper of our Lord was administered to the like number, (though not entirely to the same persons—some having been confirm-

ed before, and some, who were now confirmed, being not yet duly instructed for the sacrament.) In a cabin with scarcely a pane of glass to let in the light of day, and floor of roughly hewn planks, we knelt down together, and there the holy offices were performed. The patriarchal old man, having caused himself to be raised in his bed, gazed with unspeakable rapture on the scene before him. His tears only indicated what he felt. The symbols of his dear Redeemer were given and received. They were pledges of eternal joys, in that world whither he was so fast hastening. Giving him the Episcopal blessing, I took my leave and departed. My mind, however, did not—does not soon leave them. I never shall forget the family and neighbourhood of the venerable Finley.

#### From Dean Hickes' Writings.

IT is better to be humble, than to be a prophet; it is better to be righteous, than to have the faith of miracles; and it is better to be holy, than to have the gift of tongues. But to be peaceable, and love union, is as great a grace as to be humble, righteous, and holy; nay, as to be pure and temperate; for it is equalled with all those, and many other of the prime graces in the New Testament: it is reckoned with many of them among the fruits of the Spirit; and the fruits of the Spirit are better and more desirable than the gifts of it. The gifts of it may improve the conformity of my soul after the *metaphysical* image of God, in knowledge and wisdom; which the apostate spirits retain. But these are the fruits of it; as love, joy, peaceableness, &c. which conform my soul, after his moral image, and make me partaker of his

moral excellences and perfections, and which alone can qualify my spirit for his presence and acceptance; when many inspired men, and many more enthusiasts, who think themselves inspired, shall be shut out of the kingdom of God; as for other sins, so especially for disturbing the peace, and rending the unity of the church.

Wherefore, if we lived in the age of miracles; or if God, to confute the infidelity of Atheists, or to convert the Mahometans, or for any other reasons, should now renew the gifts of his Spirit; in submission to his good pleasure, I should beg, with the prophet Jeremiah, to be excused from all intellectual inspirations, from visions, and revelations, and prophecy; from the gift of tongues and discerning spirits, and preaching and praying by immediate inspiration. Instead of these gifts which fail, and which are good or bad, as the man is that receives them, I would beg him, for the sake of Jesus, to inspire me with the graces of his Spirit, which never fail; with humility, temperance, purity, justice and charity: for every one of these surpasseth all understanding, and the knowledge of all mysteries: more especially would I beseech him to grant me his peace, or inspire me with the love of union, which surpasseth all understanding, and would keep my heart and mind from envyings and strife, and from making or fermenting needless divisions, through Jesus Christ my Lord.

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*Extract.*

BE it known to all the world, says Bishop Hall, that our church is only *reformed* or *repaired*, not made *new*: there is not one stone of a new foundation laid by us; yea, the old walls stand still; only the

overcasting of those ancient stones with the untempered mortar of new inventions displease thus. Set aside the corruptions, and the church is the same." Upon this same ground must every reformation of the church continue to proceed: it must tend to some established point, and be governed by some fixed standard of judgment; otherwise a boundless field of speculation being opened to the human mind, theory will follow upon theory in endless succession; till man, with respect to his most important concern, will be left in the hopeless condition described by the Apostle, ever learning, and never able to come to the knowledge of the truth.

In a word, what upon the ground of divine revelation was the faith of the church one thousand seven hundred years ago, must continue to be so still. God has revealed himself; and all that he has spoken, and consequently all that is demanded of us to accede to, is declared in one book; from which nothing is to be retrenched, and to which nothing can be added. All that it contains was as perspicuous to those who first perused it as it can be to us now, or as it can be to our posterity in the fiftieth generation. To talk, therefore, of adapting creeds and confessions to the varying sentiments and circumstances of the church for the time being, is to forget that the fashion of the world has nothing to do with a business of this kind. It is to forget that religion, as deriving its establishment from that being, with whom "is neither variableness nor shadow of turning," must be expected to wear the character of its divine Author, that of being "the same *yesterday*, *to day*, and for *ever*."

The reader will, I trust, excuse my having thus dwelt upon a sub-

ject, which to me appears important. The master-prejudice of this enlightened age is, that all opinions or modes of faith are equally good. That liberality of sentiment, misnamed charity, the offspring of speculative religion, which affects to think well of men's safety in any religion, or even without any, has introduced a way of thinking upon religious matters, unknown to the members of the Christian church in its better days. The object, at present, seems to be, not so much to bring mankind up to the standard of revealed religion, as to accommodate that standard to the opinions of mankind, by insisting as little as may be upon those doctrines which constitute the essence of Christianity; and so *generalizing* our creed, that persons of every persuasion may find no difficulty in subscribing to it. This plan of extending the Christian communion at the expense of the Christian faith, may certainly answer the purpose of enlarging our congregations; but in that case they will be congregations of unbelievers of different descriptions, rather than what they were designed to be. Had the Christian religion been of this comprehensive nature, or had the first preachers of it thought fit to have adopted easy and conciliating measures for the sake of making converts to it, instead of being decided preachers of the faith as it is in Christ, the history of the church would have presented us with a very different scene from what it now does, and the Apostles and martyrs might have died natural deaths.

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be best learnt from our Saviour's own words—"God is a spirit, and they that worship him, must worship him in spirit and in truth." The worship of a Christian must be spiritual. The religion of the Jews abounded in outward and carnal ordinances, suited to the "hardness of their hearts," and with types and figures, and ceremonies, preparatory to future events, in the accomplishment of man's redemption.

When Christ came, he realized those prefigurative types, and superseded their ordinances. His followers were thenceforward to seek God, not by the blood of bulls and of goats, not by daily or yearly sacrifices, but by the blood of Christ once offered; the blood of the everlasting covenant; and to worship him, not so much in ritual observances, as in inward habits.

The sacrifice of a Christian consists in acts of charity and mercy, in oblations of humility and contrition. The circumcision of a Christian is that of the heart, in the spirit and not in the letter; the religion of a Christian therefore does not consist in forms and ceremonies, in the external aids of devotion, in outward acts of worship, in saying "Lord, Lord." *These outward performances are only valuable, as they promote and are subservient to that religion which is seated in the heart.* Yet when this their true object, is strictly observed, when it is made the rule and measure by which they are invariably limited, so far are they from being incompatible with the spirit of Christ's religion, that its public exercise at least cannot be maintained without them.

Public and social religion cannot subsist without some positive regulations to direct, and as it were, to concentrate the piety of individuals. The divine establishment of a visi-

*On the Nature of Spiritual Religion*  
by Shute, Bishop of Durham.

THE nature of spiritual religion, that is, of genuine christianity, will

ble Church, the apostolical institution of different orders of Christian ministers, and the gradation of different offices and duties flowing from such appointments, imply the existence of external aids, in the earliest and purest ages of Christianity. It is not therefore too much to affirm, that such assistances, which were then expedient, are now necessary, and that the venerable character of their origin imposes upon us the obligation of conforming to them, as of supreme authority. Public worship, as it depends for its very being on the appointment of some external regulations, so it becomes itself a powerful auxiliary to the spirit of devotion. It is manifest, that by external aids, wisely ordered for the conduct of public worship, the spirit of devotion is directed and improved. The concurrence of a congregation in acts of prayer, and praise, governed by a proper sense of the great duty which is performing, and regulated by "decency and order," has a strong tendency to excite, communicate and heighten religious impressions.

WE observe it is in contemplation to form a new Diocese, to be composed of the Eastern Shore of Maryland, the Eastern Shore of Virginia, and the State of Delaware. It is stated, that some of the Clergy on the Eastern Shore, having previously obtained the consent of Bishop Kemp, have had one meeting about it, and have determined upon another. We entertain no doubt that the Church would be benefitted by this measure, if it should be finally determined upon, and a suitable person should be selected for Bishop of the new Diocese.

The proceedings, however, which have already taken place, do not

augur well. The difficulties which must be surmounted, and the delays which are unavoidable, do not appear to have been thought of by those who have thus far been active in the business. It would be well, in all deliberations upon a matter of such moment, to ask all the aid which could be given by a delegation of the laity. We happen to know, that more knowledge of church matters, and peradventure of theology too, is possessed by the laity, than by the clergy of a part of the contemplated Diocese.

A PAMPHLET has appeared, the design of which is to prove the necessity of increasing the number of Diocesses in the U. States. Without venturing to express any dissatisfaction, with the author's scheme, so far as it is disclosed, we may be allowed to hint, that the discussion of subjects like this, require something more than a *desire to write upon them.*

#### RELIGIOUS INTELLIGENCE.

**Confirmation.**—On the 14th November last, the Right Rev. Bishop Kemp, held a Confirmation in Hager's-town; on the 16th, in Saint-Mark's Parish, Frederick county; on the 19th December, in St. Paul's, Baltimore, and on the 9th January, in St. Anne's, Annapolis—93 persons were confirmed.

**Ordinations.**—On the 6th January, in St. Paul's Church, Baltimore, Mr. George M'Ilhenny was Ordained Deacon, and on the 9th, in St. Anne's Church, Annapolis, Mr. William Rafferty, (formerly a Presbyterian Minister) was admitted to the same holy order.